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ABSTRACT

This paper describes the development of a general model for an interdisciplinary ethnic studies curriculum and specific Czech materials by the Czech Ethnic Heritage Studies project at Kirkwood Community College in Cedar Rapids, Iowa. The curriculum was developed for use in grades 7-14 and could be adapted for the elementary grades. It consists of 150 hours of instruction in language and culture with individualized and multimedia materials. Representatives from the Czech community, as well as other ethnic groups, were involved in the project as advisers. Project goals are discussed here in detail. An activities chart for project participants, a curriculum outline, and a materials list are included. (Author/PHP)

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CURRICULUM BUILDING
ETHNIC STUDIES AND THE COMMUNITY

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ETHNIC HERITAGE STUDIES: GENERAL MODEL

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CURRICULUM BUILDING: ETHNIC STUDIES AND THE COMMUNITY

The programs instituted in the 1960's for minority groups drew the attention of Americans to the problems of human understanding and awareness in a society composed of so many diverse elements. Ethnic groups, not identified by color nor visibly much much different from the population around them, but united by their common national origin, language and heritage, became aggressive in expressing their need for self-respect and self-identity. Their contribution of energy to our national development and their cultural impact on the character of our nation deserve recognition as we approach the bicentennial celebration of the United States.

Appointed History

The purpose of the Czech Ethnic Heritage Studies project at Kirkwood Community College is to design a general model that can be used to develop a curriculum in language and culture for any specific ethnic group. The Czech Ethnics of Cedar Rapids, Iowa, served as the specific model. At the start of the project, the problem to be solved was: How do you do an ethnic heritage study? How do you begin an ethnic heritage study curriculum? How do you reach the production stage? The development phase has been a trial and error process to interpret what the ethnic culture is, to transcribe this image to some tangible media, and then to transfer this image and form to learning materials.

I. The Anthropological Model

The experience of developing the ethnic heritage model, when rearranged in an orderly and sequential plan, becomes the "Anthropological-Systems Approach". Anthropology, which is concerned with describing and analyzing the forms and styles of social life of past and present, serves as the discipline that integrates the components of the ethnic culture as we build the curriculum.

Anthropology provides the concepts and the procedures that identify the values and characteristics of the ethnic group. The approach is systematic because a number of goals are to be realized, almost all of them long range, interrelated, and developing simultaneously. The "Anthropological-Systems Approach", then, is applying the principles of anthropology to the development of a description of a contemporary ethnic society and culture and planning the task in a methodical and scientific way.

In the discussion of the Anthropological-Systems Approach, "culture" refers to the learned patterns of thought and behavior characteristic of a population or society. An "ethnic culture" is one whose members possess a common national origin, language, history, and tradition. One can be a member of the ethnic culture by right of origin in the foreign country or alien region, by descent from someone of that origin, or simply by having one parent or relative of that origin. Michael Novak defines an ethnic group as one "with a historical memory, real or imaginary". He describes ethnic memory as "not a set of events remembered, but rather a set of instincts, feelings, intimacies, expectations, pattern of emotion and behavior; a sense of reality; a set of stories for individuals--and for the people as a whole--to live out."

The anthropological approach in the Ethnic Heritage Studies comprises these three aspects: 1 - the perspective of Ethnic Heritage Studies, 2 - the ethical precepts of the approach to Ethnic Heritage Studies, and 3 - the universal pattern. It is important to understand and to accept the validity and the need of the

principles in the first two areas in establishing a relationship with the ethnic group and an accurate interpretation of their culture. The third area determines the content of the curriculum.

First, anthropological perspective, in the framework of an ethnic heritage study, is the manner in which the components that form the ethnic culture are organized and classified. Like all other cultures, an ethnic heritage is a totality of the experiences of its members. Observations and recordings of what is important to these members in their everyday life include the entire humanities curriculum. The perspective of an ethnic heritage study, then, is multidisciplinary: the curriculum covers the whole of the humanities, and expertise from all the humanities disciplines is needed to build this curriculum.

The perspective of the anthropological approach is also comparative. In the study of the ethnic group, conclusions are formed about the culture that are checked against what is known about one's own and that of other groups. Evidence of similarities and differences are noted, and a framework is constructed to organize the segments of information that are collected. The ethnic culture is compared to one's own and to others: rural to urban, old to young, the old country to the new land, one immigrant group to another, an individual to oneself.

The ethical precepts of the anthropological approach to the ethnic heritage study are these: 1 - cultural relativism, 2 - functional unity, 3 - emics and etics. The first precept, cultural relativism, is to regard each culture as being as worthy

of respect as any other. The ethnic culture is evaluated in its own terms. It is not equated to another culture as better than or worse than, but as different from. Thus, the Cedar Rapids Czech family who ate "supper" at 6 p.m. instead of "dinner" cannot be considered "crude". The concept of cultural relativism provides an objective approach to identifying the values, attitudes, beliefs, and life style of the ethnic group. The observer who is recording the cultural patterns of another group is safeguarding himself against the fallacy of ethnocentrism.

Functional unity, the second precept, means that all traits have value and use in a sociocultural system. The ethnic culture is considered an integrated and functioning whole, and it is related to the needs and aspirations common to all human beings. Understanding and acceptance of the principle of functional unity is necessary in controlling intolerance and arrogance toward the behavior and values of the ethnic group. The headress of a native costume can be a work of art, but it had a function in the context of the age in which it appeared.

A third precept refers to how people think of themselves as behaving and how the observer judges their behavior. The concept of emics and etics, used by the anthropologist to describe linguistic behavior from the point of view of the observer (emic), as opposed to the point of view of the native speaker (etic), can be applied to the native interpreting his culture from within (etic), and the observer interpreting the culture from without (emic). An ethnic accepts his own rules and values as natural and universal and does not always realize that they are particular to him and his group.

If he uses the formal address toward his parents, he is apt to think that all Czechs showed respect toward their parents in this way. Yet questioning a number of Czechs in the same community, one discovers that there are differing patterns of address. The observer formulates the questions that elicit information, gathers facts and opinions from several informants, cross-checks with references in publications and with outside informants. Communication with the native informants produces information, but the observer also forms conclusions and gathers data. The observer must be able to evaluate the validity of the data and the reliability of the native informants and arrives at his conclusions by comparing this data.

In summation, the importance of ethical precepts is to provide the amateur anthropologist or linguist with a consistent and objective method as he analyzes the ethnic culture. Since the curriculum model is being constructed directly from the living culture--the "living organism", according to Michael Novak--, consideration of the feelings and attitudes of the human element take priority in each step. Building a curriculum from a shelf of reference books is a simple task compared to building one directly from the culture. The task is further complicated when both language and culture are the core, for language may be the strongest bond of the members of the ethnic group.

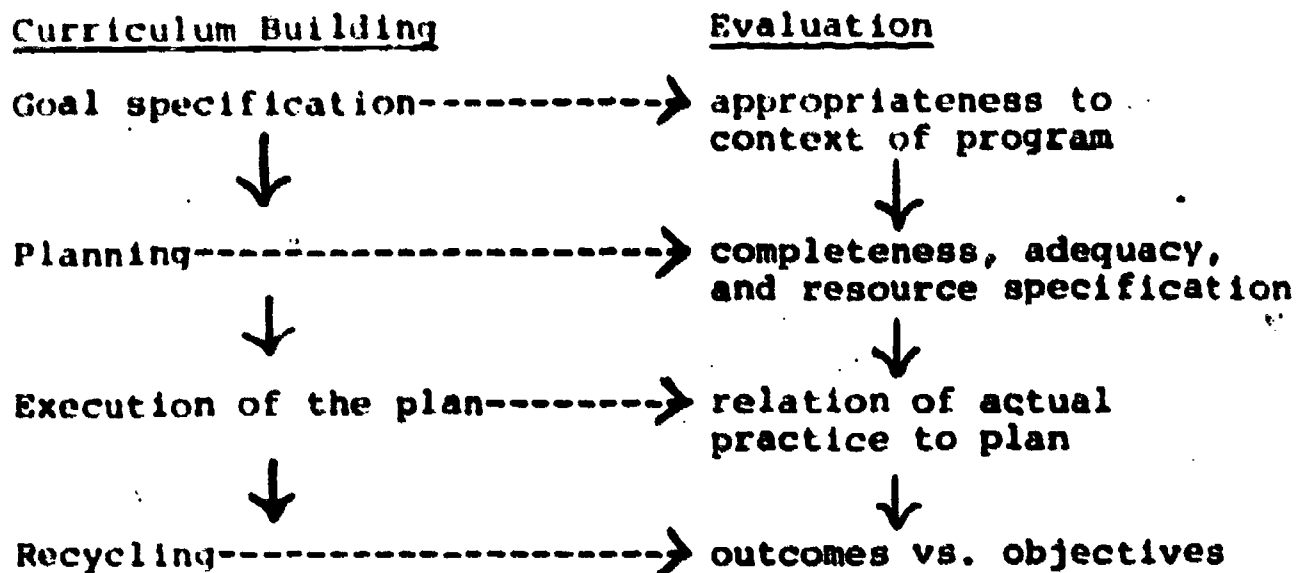
The third aspect of the anthropological approach is the Universal Pattern. The Universal Pattern consists of the categories of learned thought and behavior patterns that are found in all cultures and provides a classification system for organizing

the parts of the ethnic culture. Once the values, attitudes, interests, activities, and social organization of the ethnic culture are identified and systematized, the Universal Pattern provides the framework for the development of the curriculum outline.

The anthropological part of the model, then, is concerned with the humanistic aspects of the curriculum building task. The systems part is concerned with the planning and activities that will turn out the finished product. The Anthropological Model develops the framework and substance of the curriculum; the Systems Model provides the process that produces the curriculum materials. Let us now consider the second part--the Systems Model.

II. The Systems Model

The systems model employed in the development of the Czech Ethnic Heritage Studies project can be understood as having the following characteristics: 1- one begins with the end desired; 2- the goals that constitute the desired end result are further delineated into specific objectives; 3- the alternatives that would enhance the probability of the occurrence of the desired objective are planned; 4- the plan is implemented; 5- the outcome of the execution of the plan is judged against the criteria of the desired output; and 6- the decision is made to recycle, modify, or terminate the activity. These steps form a two-part sequence as shown below:



The goals developed were carried out in the planning process by the development of a syllabus for grades 7-14. The produced syllabus was also designed to be adaptable for K-6, in both culture and language. To meet the requirements specified, 100 hours of instructional units in culture and language were developed; involvement of an advisory council was instituted and maintained, the dissemination of information and products was carried out; and an evaluation of the project was conducted.

Curriculum activities included choosing and retaining consultants; research for human resources and publications; developing a curriculum outline in culture and language; producing and evaluating sample units, film production; choice of A-V media and production of video-cassettes, audio-cassettes, and slides; acquisition of book materials and other supplementary resources; pilot-testing; selection and in-service of native consultants.

Activities that involved the Advisory Committee were these: monthly meetings with preparation of agenda and distribution of minutes; review of materials; recommendations for action regarding materials and Czech consultants; review of reports; acting as

agents of communication with the Czech community. The Curriculum Sub-Committee identified human resources; participated in development of materials, the questionnaire, the value system, and the film script. This sub-committee reviewed and evaluated books and other materials and served as native consultants.

Dissemination was concerned with these areas: publicity, public relations, information, and correspondence. Articles about the project were submitted by the Kirkwood Community College Public Relations office to area newspapers. News items appeared in ethnic newspapers. The distribution of the newsletter was increased from a mailing list of 35 at its beginning to 60 individuals and organizations by the end of March. All inquiries for information were answered. These included high school students, instructors of Czech programs at all levels, centers for ethnic studies, other ethnic heritage projects, and interested individuals. Correspondence was initiated with Iowa congressmen, congressmen committed to the value of ethnic studies, groups whose objectives were to further ethnic studies, other EHS projects for analysis or dissemination, and Czech individuals and organizations who would benefit from the materials produced by our project.

The project evaluator was involved at each major decision-making point in the curriculum building process. The evaluator advised concerning the Summary Evaluation of the Demonstration Units, the preparation of the Technical Report, the evaluation of the pilot-testing at College Community Schools and the Czech Summer School, and the final evaluation of the project.

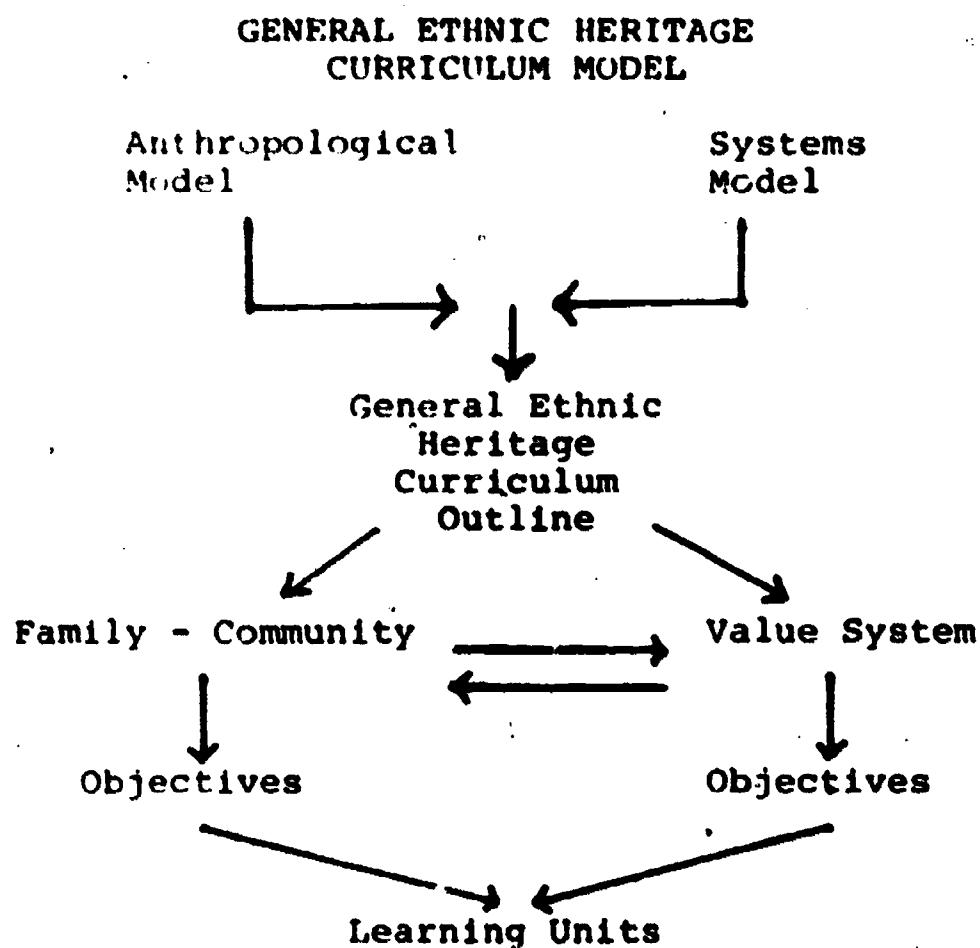
A flow chart and a time line, showing the beginning of an activity, its reoccurrence or continuation, and its relationship to other activities were also helpful aids in executing the project requirements in sequence and on time. The systems model provided a control, by means of the goals, which, once established, gave direction to the activities carried out. Flexibility occurred in the task areas and the flow chart as both were modified through experience. As the project progressed, activity components were added or dropped, and the time line and flow chart were adjusted. However, the modifications made were always within the goal criteria and gave direction for the decision-making that accompanied the evaluation of progress.

III. The Curriculum Model

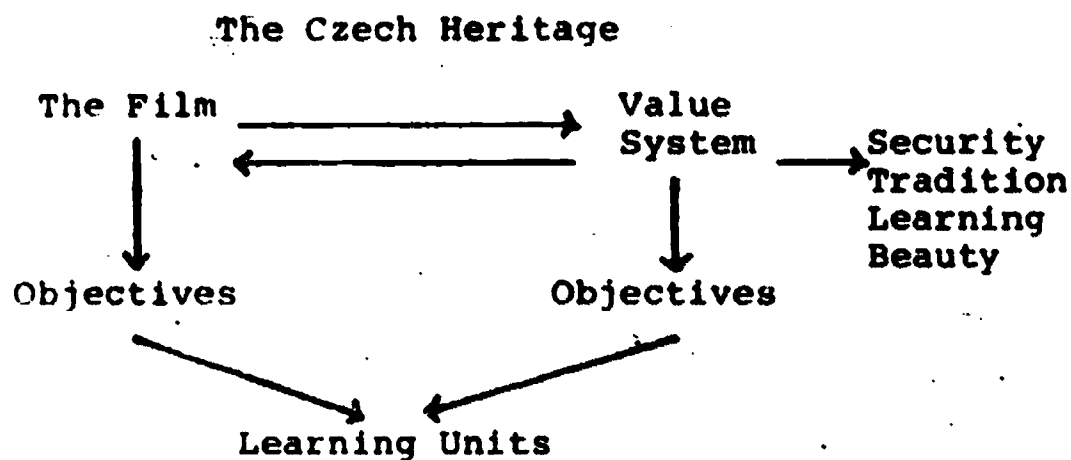
The third step of the Anthropological-Systems Approach is the curriculum model. This outline is the classification system that organizes the traits of the sociocultural system of the ethnic group. For this Ethnic Heritage Studies project, the outline of the ethnic culture is a pattern that fits into the humanities curriculum as an interdisciplinary program.

The curriculum model is the product of the procedures and processes set in motion by the Anthropological-Systems Approach. A core, the family and community, involving the most important and relevant social unit is prepared in a selected media, the film. A value system is identified through evidence from the ethnic culture and the core material. Both affective and cognitive objectives are derived from the core unit and the value system. The Czech Ethnic Heritage Curriculum Model becomes the

General Curriculum Model by changing the value system and selecting content for the core that reflects a different ethnic culture.



**CZECH ETHNIC HERITAGE STUDIES
Specific Curriculum Model**



The curriculum model consists of four main clusters:

1- Language and Culture; 2- Culture; 3- Model Ethnography; 4- Language. The interrelationship of culture and language, expressed in professional writings in recent years, is the premise for beginning the development of the curriculum with a unit that incorporates both. This central unit of the CEHS is a video-tape of a drama of everyday activities of a Cedar Rapids Czech family. This film, with script in English and Czech, provides the material for the language learning units and the content of the culture units.

The second cluster of units is concerned with the orientation of the student and the in-service training of the teacher to an understanding of culture and its scope, useful terminology, and the building of a student's self-identity and sensitivity toward other life styles and value systems.

The third group of units covers the whole of the social system of the ethnic group. This ethnography includes the history of the ethnic culture, both in the old country and the United States, and sociological topics such as marriage, family, and voluntary associations. The remaining units are in categories that can be fitted into the humanities courses: economics, politics, religion, literature, and fine arts.

The Czech language materials are developed by dividing the script into five scenes. The five Dialogue units are then produced by selecting speeches from each scene to form a logical dialogue. The five Dialogues, with the addition of grammar concepts, drills, comprehension exercises, narrative questions, and quizzes, become

the introductory language learning units. The culture concepts for each of the five Dialogues are selected from the Value System and represent the main theme of each of the scenes. The culture concepts are food, family, education, marriage, and native country.

Two months remain to complete our ethnic heritage project. The actual curriculum development has been in progress only a month, and much of the detail in the curriculum outline will change. The immediate concern is to complete our project and to carry on with the second-year objectives of field-testing, revision of materials and model, dissemination, and an impact study. Because ethnic studies are a comparatively recent development in our schools, reference materials, classroom materials, and curriculum models are not readily available. The particular problems of working with and utilizing the ethnic are not part of the educational preparation or expertise of most instructors. The value of our experiences and what has been accomplished in the Czech Ethnic Heritage project will be determined by the usefulness and application of our general model in your own classroom as you develop language-culture programs.

GENERAL ETHNIC HERITAGE AND SPECIFIC CZECH ETHNIC HERITAGE MODEL

GOAL: To develop an individualized interdisciplinary learning system for general ethnic heritage studies; utilizing the Czech language and culture.

Sub-goals:

- A. To develop a syllabus for grades 7-14, adaptable for K-6, in both language and culture.
 1. To identify the attitudes and values that characterize the Czech Ethnic Group.
 2. To outline the contributions of the Czech Ethnic Group in the areas of history, geography, society, economy, literature, art, music, drama, language, and general culture.
 3. To develop curriculum goals that organize the contributions of the Czech Ethnic Group within the system of values and attitudes.
- B. To develop 100 hours of instructional units in culture and language.
 1. To produce a film of 30 minutes length, with the setting in the colonization period of the Czech Ethnic Group.
 2. To write a script for the film, in a series of related segments, with the action concerned with the family and the community.
 3. To identify in the script the references to the system of values and attitudes.
 4. To produce learning units in the Czech language based on the film segments.
 5. To produce a cluster of cultural units, evoked by the film script, incorporating the system of values and attitudes.
 6. To develop materials that are individualized and multi-media.
 7. To adapt all materials so as to be suitable for use in 7-14 and for resources for elementary.
- C. To involve an advisory council in the development of the project.
 1. To establish an advisory group made up of members of the ethnic group, educators, other interested citizens and members of other ethnic groups.

2. To share all information and plans with the advisory group.
 3. To involve the advisory group in goal setting, resource search, and curriculum planning and development.
- D. To provide for dissemination and availability of project information and products.
1. To distribute a monthly newsletter to interested groups and individuals at the local and national level.
 2. To cooperate in dissemination activities with the Iowa State Department of Public Instruction.
 3. To provide a description of project materials to educational journals, foreign language and international education publications.
 4. To notify ERIC Clearinghouse and state education agencies of project results.
 5. To share project information and exchange materials with other institutions granted ethnic studies projects.
- E. To provide for evaluation of the effectiveness of the project.
1. To evaluate sample units at a Demonstration Day.
 2. To pilot-test materials at College Community Schools.
 3. To pilot-test materials, Czech Summer School.
 4. To evaluate the over-all project.

	September	October	November	December	January
PLANNING	-Develop curriculum units	-Set curriculum outline	-Demonstration unit development	-Demonstration units ready for evaluation: Demonstration Day	-Revise curriculum outline. Assignments on unit development.
	-Set curriculum units	-Retain additional con- sultants		-Film produc- tion of dem- onstration module	Retain additional consultants.
	-Set curriculum units	-Begin film plan			
	-Set curriculum units				
DISSEMINATION	-Advisory Council Mt.				
	-Information newsletter				
	-Publicity				
	-Correspondence with individuals	-Representatives of other ethnic cultures added		-Participation in evalua- tion: Demon- stration Day	
EVALUATION	-Information newsletter				
	-Publicity				
	-Correspondence with individuals	-Establish contact with Prairie Jr. & Sr. High Open House			-Articulation with Prairie staff
	-Information newsletter	-Submit new curriculum units			-Use KCC staff as consultants for unit development
	-Evaluation plan	-Summary of evaluation design		-Evaluator reviews Dem. Day evalua- tion. -Evaluation by Advisory Council	

February	March	April	May	June
-Unit development	-Unit development -Begin pilot testing with native consultant	-Unit development -Video-tape film. Tape recording.		PROJECT ENDS- REPORTS
-Presentation with AV. Unit 120 Unit 110.	-Instructional material			
-CEHS in FL budget '75-'76		-Demonstration & paper for Central States FL Conf. (ACTFL)	-Appear before Curriculum Comm., KCC, for new course approval	
-Answer requests for assistance with grant proposal				
-Pilot testing at Prairie				-Pilot testing - Czech school

Czech Ethnic Heritage Studies

THE VALUE SYSTEM

VALUES

Security

family and kin
marriage
home
small business
organizations
industries
church
politics
journalism

Tradition

holidays
ceremonies
costumes
family rites
homeland
aged
heroes
cooking
medicine
proverbs
symbols

Learning

literature
science
education
philosophy
history
universities
reading society

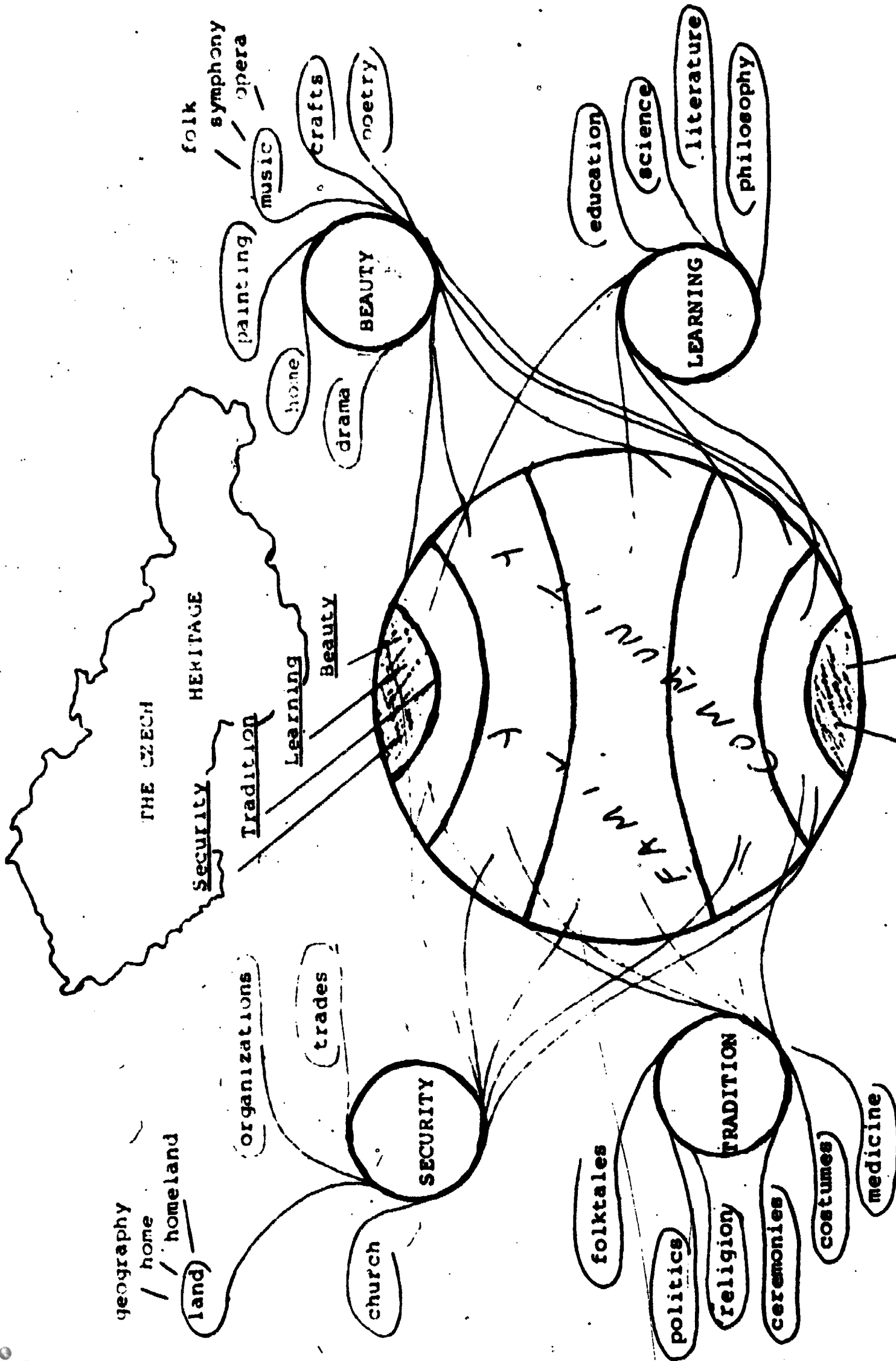
Beauty

music
poetry
painting
handcrafts
home
gardens
costumes
drama
dance
architecture

ATTITUDES

dignity in adversity
practical
loyalty to native land
fantasizing
love of freedom
resentful of insult
not gamblers
home ownership
determination to excell or
succeed
respect toward educated
attention to detail
love and loyalty to family
group

respect for aged
sense of humor
frugal
pride in work, craftsmanship
nostalgia for homeland
stoical
responsible citizenship
disgrace at welfare receipt
fervent American patriotism
pride in neatness, cleanliness
admiration for outstanding in fine
arts



LANGUAGE -- CULTURE

Rodina a Společnost - Srdce
The Family and Community - The Core

Czech Ethnic Heritage Studies

CURRICULUM OUTLINE

I. Language and Culture.

A. The Core: Film "Nedělní oběd české rodiny"

1. Film booklet.

- a. History of Drama Society in Cedar Rapids.
- b. Resume of author: Theodore B. Hlubucek.
- c. Script: English and Czech.
- d. Word List.

2. Teaching aids.

- a. 30-minute video-cassette.
- b. Audio-cassette of text.
- c.

3. Teacher Study Guide: adaptation for elementary, intermediate, advanced.

B. Language and Culture.

II. Culture.

A. Introduction to Culture.

1. Orientation to Ethnic Heritage Studies: for advanced students and instructors.

a. Approaches used.

- 1- Multidisciplinary.
- 2- Comparative.

b. Theory and practice of Ethnic Heritage Studies.

- 1- Cultural relativism.
 - a- Ethnocentrism.
 - b- Racial and ethnic intolerance.
- 2- Functional unity.
- 3- Emics and etics.

2. Introduction to Ethnic Heritage Studies for students.

a. What is culture?

- 1- Classical definitions.
- 2- The anatomy of culture: a universal pattern.
 - a- Food, shelter.
 - b- Marriage, family, care and socialization of the young.
 - c- Economics, politics, religion.
 - d- Language, arts.
 - e- The life cycle and rites de passage.

b. What is "American" culture?

- 1- A generalization: the part that melted.
- 2- The role of ethnic heritage: the part that didn't melt.

4. Culture and Personality.

- a. The Czech ? personality.
- b. Value Systems.
- c. Life styles.

5. Teacher Guide.

- a. In-service of instructors.
- b. Adaptation K-6, 7-10; 11-14.

III. A model ethnography: the Czech community in the U.S.

A. History.

1. Geography: Location Study.
2. History of Czechoslovakia.
3. History of immigration to and settlement in the U.S.
4. Current distribution in U.S.: number, location.

B. Marriage.

1. A general view.
 - a. Who marries whom, and who decides who marries whom.
 - b. When and how the ceremony occurs.
 - c. Length of marriage and its dissolution.

2. A Czech view.

C. Family and kinship.

1. A general view.
 - a. Residence pattern.
 - b. Division of labor and sex roles.
 - c. Size of unit, personnel.
 - d. Importance of the unit in the decision-making of its members.

2. A Czech view.

D. Voluntary associations.

1. What are they? what do they do? where do they occur?
2. Czech voluntary associations.

E. Economics.

1. Rural and urban; old country and new.
2. Division of labor in family.
3. Small businesses.
4. Property ownership.

F. Politics.

1. The Republic.
2. Ethnic group in U.S.
3. Ethnic journalism.
4. Political participation in the Community.

G. Religion.

1. History of Czechoslovakia.
2. In U.S.
3. In Cedar Rapids.

H. Literature.

1. Poetry.
2. Short story.
3. Drama.

I. The Arts.

1. Handcrafts.
2. Music.
 - a. Great Musicians.
 - b. Folk songs.
3. Opera and symphony.
4. Dance.
5. Architecture.

J. Teacher Guide.

1. In-service of instructors.
2. Adaptation to K-6, 7-10, 11-14.

IV. Language.

A. Language Learning Units: 5 modules.

1. Learning packet for student, each module.

- a. Dialogue Sentences.
- b. Narrative Questions.
- c. Pronunciation.
- d. Grammar Concepts.
- e. Pattern Drills.
- f. Comprehension Exercises.
- g. Vocabulary Drills.
- h. Culture Concept.
- i. Expanded Vocabulary.
- j. Quiz.

2. Teaching aids.

- a. 15-minute video-cassette.
 - 1- Pronunciation of Dialogue Sentences.
 - 2- Narrative questions and answers.
- b. Audio-cassette of Dialogue Sentences, Pronunciation, Pattern Drills.
- c. Slides to accompany Dialogue Sentences.
- d. Audio-cassette of oral section of Quiz.

3. Teacher Guide.

- a. Instruction on adaptation for elementary, intermediate, advanced levels.
- b. Instructions for teaching 7-10, audio-lingual method.
- c. Instructions for teaching 11-14, visualiz oriented.
- d. Instructions for adaptation to elementary: K-6.

B. Reading unit: Motýlkové.

1. Learning packet.

2. Audio-cassette, text.

3. Quiz.

4. Audio-cassette, quiz.

5. Teacher Guide.

- a. Instructions for use at intermediate and advanced.
- b. Instructions for adapting Film Script as intermediate or advanced reading unit.

C. ABC Word Book.

1. Teacher Guide: K-14.

2. Audio-cassette.

Czech Specific Materials

Hrs. of Instr	Level			Unit	Media				Guides	
	E	I	A		Vid. Time	Aud. Cass	Slides	Other	T	St
1-15	x	x	x	Film	30 min.	25 min.			x	x
3	a	x	x	Language and Culture				Book Ref.	x	x
6	x	x		5 Modules: Czech Language	7 min.	150 min.	100	Realia	x	x
6		x	x	Motlykové	-	15 min.			x	x
6	a	a	x	Introduction to Culture I					x	x
6	a	x	x	Introduction to Culture II					x	x
3	a	x	x	Culture and Personality					x	x
6	x	x	x	Geography			50	x	x	x
3	a	x	x	Marriage		30 min.		x	x	x
3	a	x	x	Family and Kinship		30 min.		Book Ref.	x	x
3	a	x	x	Voluntary Associations		30 min.		Book Ref.	x	x
6	a	x	x	Czech Press in C.R.		20 min.		Book Ref.	x	x
3	a	x	x	Poem: The Czech Farmer		5 min.			x	x
3	a	x	x	Short Story		20 min.			x	x
3	x	x	x	Great Musicians		60 min.			x	x
3	x	x	x	Folk Songs	15 min.	15 min.			x	x
1-20	x			Social Science Guide					x	
1+	x	x	x	ABC Word Book		30 min.			x	

Levels of Instruction: Elementary, K-6; Intermediate, 7-10; Advanced, 11-14